

SIKH EDUCATIONAL  
INSTITUTIONS

PART I

The Sikh Sansar

USA – CANADA



QUARTERLY JOURNAL OF THE SIKH FOUNDATION

VOL. 2  
NO. 4



THE SIKH FOUNDATION  
USA



DECEMBER 1973



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THE SIKH SANSAR: Sansar means universe. Traditionally the material universe was considered an "illusion" (Maya). The Sikhs consider the material universe as a manifestation of cosmic spirit. This journal will present the material and spiritual aspects of Sikh life.

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## Editorial

THE SIKH SANSAR  
Volume 2, Number 4  
December 1973

The role of education in the growth pattern of any community is well recognised and the 'founding fathers' of modern Sikh education in the nineteenth century were very well aware of this need. Although the British educational system arrived in Northern India considerably later than in the East and South of India, the inexhaustible efforts and dedication of numerous enlightened Sikhs more than made up for the lost time. The earlier efforts in founding of the Khalsa College, Amritsar and the annual Sikh Educational Conferences are well known and their impact on the Sikh masses is visible through the spreading of Sikh schools and colleges throughout India. Although a great deal more needs to be done to bring the most modern education to the Sikh masses, we must be gratified for the good beginning made. The foundation has been laid and we must continually look towards the future.

Today the world of education is undergoing a revolution. Both the methods of teaching and the curriculum need drastic revision and modernisation to make them more relevant to the future needs of the Sikh youth. As we approach the end of the twentieth century we encounter all the hazards created by the population explosion, knowledge explosion and a prodigious increase in the rate of change. Our youth must be equipped with the most modern fund of knowledge in their chosen fields in addition to the teachings of our Gurus. Armed with the foundation for professionalism through sound education and basic Sikh philosophy our youth will be able to succeed and grow in the highly competitive world of tomorrow.

Herein lies the challenge to our educators, educational managers and philanthropists. Merely

increasing the numbers of Sikh schools, colleges and universities is not enough today. The emphasis must shift to quality without sacrificing the needs of the Sikh masses. We would be perpetuating a tragedy by sustaining educational institutions that are no more than factories for producing a large number of ill-equipped graduates. Today we need teachers that are not only dedicated but also have the training and ability to inspire and motivate the students. The continuing education of the teachers is completely ignored. Even the most inspiring and well-meaning young teacher can become dull and out of date if opportunity is not provided for him to be exposed to the recent developments in his field and the new teaching techniques.

Of course, in order to keep a good teacher in the teaching environment requires that he be paid a salary competitive with other professional opportunities available to him.

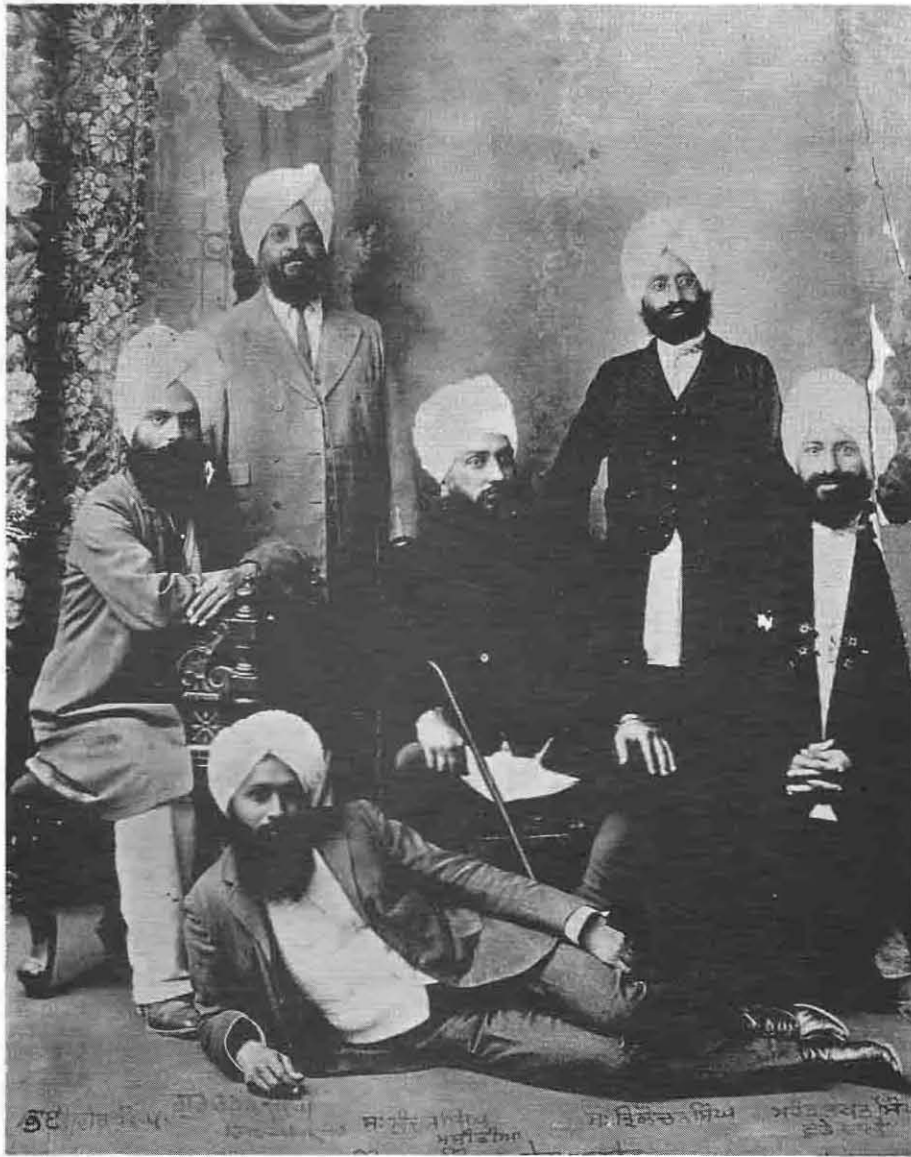
The tools of education are expanding with the objective to impart the most modern knowledge in the shortest time to the largest number of students. The use of computers as interactive educational tools, closed circuit T.V. systems, audiovisual aids, enrichment movies, animation (of phenomenon) and demonstration equipment is making it possible to bring the most sophisticated information into an average classroom.

Better teachers, 'improved educational tools' and more importantly 'better management' of Sikh institutions are the relevant slogans of the day. Let us hope that the inspirers and managers of Sikh educational institutions all over the world will recognise the need of the day and respond with courage and imagination.

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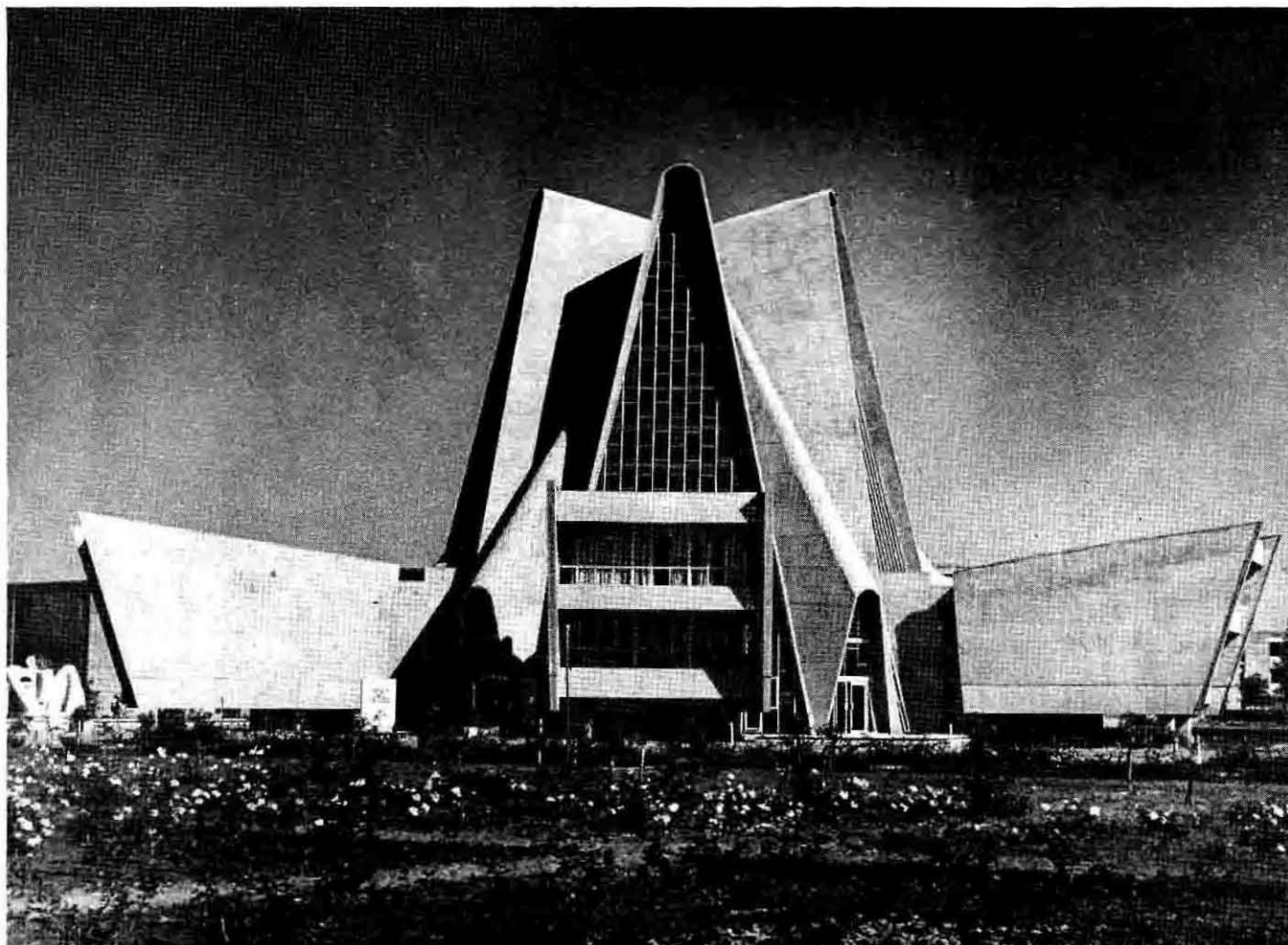


## THE FOUNDERS



Sitting in the middle is Sardar Sunder Singh Majithia (1872–1941) who called on January 9, 1908, the first meeting of Sikh leaders which led to the formation of the Sikh Educational Conference. Sitting at his right is Bhai Vir Singh (1872–1957), Punjabi poet and savant, the first centenary of whose birth was observed last year. Standing behind him is Sardar Gurcharan Singh of the Sandhanwalia family, the first Sikh to take a Bar-at-Law. He was a member of the committee which drafted the constitution of the Conference. Standing at right is Sardar Trilochan Singh (1872–1947) who presided over the informal meeting which decided to set up the Conference. Seated at right is S. Takhat Singh who played an important part in furthering the cause of the Conference. In front is Sir Jogendra Singh (1877–1947), author and statesman, who first presided over the second annual session of the Conference held in Lahore in 1909.

## GURU GOBIND SINGH BHAVAN



Guru Gobind Singh Bhavan at the Punjabi University, Patiala. Built in commemoration of the tercentenary of Guru Gobind Singh's birth, the Bhavan was completed in 1969, just in time for the international seminar on Guru Nanak at the time of his 500th birth anniversary. The Bhavan houses the Guru Gobind Singh Department of Religious Studies, which currently has in preparation an Encyclopedia of Sikhism, with Professor Harbans Singh as Editor.

## THE BEGINNINGS

HARBANS SINGH\*

The Sikhs, roughly estimated to be about 10 millions in Ranjit Singh's Punjab, dwindled to a mere 1,141,848 in the enumeration made in the Punjab in 1868. In the regular census of 1881, the Sikh figure stood at 1,716,114. This included the entire Punjab as well as the area covered by the cis-Sutlej princely states.

The beginnings of modern Sikh education lie in the urge in Sikhism to re-identify itself. After the lapse of Sikh rule in 1849 and occupation of the Punjab by the British, Sikhism had waned perceptibly. Sikh beliefs and practices had become garbled in the luxury and splendour of courtly power. They were further weakened in the days following annexation. Except for lingering pride in their martial tradition and a vague attachment to the external form—long hair and beards, Sikhs' apprehension of their religious and cultural *mores* had been completely blurred.

The following excerpt from the Punjab Administration Report for 1851-52 is worth quoting in this context:

*The Sikh faith and ecclesiastical polity is rapidly going where the Sikh political ascendancy has already gone. Of the two elements in the old Khalsa, namely the followers of Nanuck, the first prophet, and the followers of Guru Govind [Singh] the second great religious leader, the former will hold their ground, and the latter will lose it. The Sikhs of Nanuck, a comparatively small body of peaceful habits and old family, will perhaps cling to the faith of their fathers; but the Sikhs of Govind [Singh] who are of more recent origin, who are more specially styled the Singhs of "lions," and who embraced the faith as being the religion of warfare and conquest, no longer regard the Khalsa now that the prestige has departed from it. These men joined in thousands, and they now desert in equal numbers. They rejoin the ranks of Hinduism whence they originally came, and they bring up their children as Hindus. The sacred tank at Umritsur is less thronged than formerly, and the attendance at the annual festivals is diminishing yearly. The initiatory ceremony for*

*adult persons is now rarely performed.*

The fall in numbers supported the dismal prognostications about the final eclipse of the Sikh faith. A demographical detail was worked out by the British in 1855 in respect of the Lahore division. There were found only about two hundred thousand Sikhs to an aggregate population of about three million. These figures related to the *Majha* region, known as the central home of the Sikhs. The following comment on this point is from the Punjab Administration Report for 1855-56:

*This circumstance strongly corroborates what is commonly believed, namely that the 'Sikh tribe' is losing its number rapidly. Modern Sikhism was little more than a political association (formed exclusively from among Hindus), which men would join or quit according to the circumstances of the day. A person is not born a Sikh, as he might be born a Muhammadan or born a Hindu; but he must be specially initiated into Sikhism.*

*Now that the Sikh commonwealth is broken up, people cease to be initiated into Sikhism and revert to Hinduism. Such is the undoubted explanation of a statistical fact, which might otherwise appear to be hardly credible.*

The Sikhs, roughly estimated to be about 10 millions in Ranjit Singh's Punjab, dwindled to a mere 1,141,848 in the enumeration made in the Punjab in 1868. In the regular census of 1881, the Sikh figure stood at 1,716,114. This included the entire Punjab as well as the area covered by the cis-Sutlej princely states.

New cultural factors entered Punjabi life with the coming of the British. These influences—English education, knowledge of Western sciences and Christian proselytization—initiated a far-reaching process of interaction. The response of the Indian communities was defensive as well as positive.

\*Prof. Harbans Singh is an influential scholar and educator in India. He is also a member of the Editorial Board of the *Sikh Sansar*.

There was the desire, on the one hand, to move forward with the changing times; on the other, there was a heightened awareness of the value of their own inheritance and of the need to preserve it. The Sikhs, especially, went through a vital introspective experience. They began to look upon their history and traditions with a clear, self-discerning eye. What had become effete and decrepit and what was reckoned to be against the Gurus' teachings was rejected. The purity of Sikh doctrine and custom was sought to be restored. Along with this revivalist impulse, Sikhism had an eye on the

future as well. It accepted the principle of change and renovation and exhibited sensitiveness to contemporary needs. From this period of fecundation of the spirit and of modern development the Sikhs emerged with a strong sense of self-identity and with new cultural and political aspirations. One of the more concretely formulated urges was for Western-style education so that they might refurbish their own religious and literary convention and be able to compete with other communities for Government employment and have their share in the power then available to Indians.

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#### FOUNDER OF THE SINGH SABHA MOVEMENT



Sardar Thakur Singh Sandhanwalia (1837–1887), was the founder-president of the Singh Sabha, the main force behind the movement for modern education among Sikhs. A noted scholar, he was one of the few men of his time who knew both the classical languages of the East—Sanskrit and Arabic. He had started work on a monumental history of the Punjab and written a treatise on diabetes. Apart from his role in the Sikh renaissance, Thakur Singh Sandhanwalia was the brain behind the movement for the restoration of Maharaja Duleep Singh, the deposed Sikh sovereign. To avoid arrest by the British, he escaped to the French territory of Pondicherry where he received from Duleep Singh, then in Moscow, the title and seal of the Prime Minister of emigre Sikh Government.

## ABSTRACT NO. 56 FROM THE CENSUS REPORT OF 1881

Showing the Sikh Population at Successive Enumerations for Certain Districts

DISTRICT	Total Population			Sikh Population			Sikhs per 10,000 of all religions			DISTRICT
	1855	1868	1881	1855	1868	1881	1885	1868	1881	
Amritsar	884,429	1,083,514	893,266	71,364	262,639	216,337	81	242	242	Amritsar
Gurdaspur	787,417	655,362	823,695	24,746	39,967	72,395	31	61	88	Gurdaspur
Sialkot	641,782	1,005,004	1,012,148	19,775	50,279	40,195	31	50	40	Sialkot
Total:	2,313,628	2,743,880	2,729,109	115,885	352,885	328,927	50	129	121	
Lahore	591,683	789,666	924,106	55,709	119,268	135,591	94	151	136	Lahore
Gujranwala	553,383	550,576	616,892	9,578	38,911	36,159	17	71	29	Gujranwala
Total:	1,145,066	1,340,242	1,540,998	68,278	158,179	161,750	57	118	105	
Grand Total	3,458,694	4,084,122	4,270,107	181,172	511,084	490,677	52	125	115	Grand Total

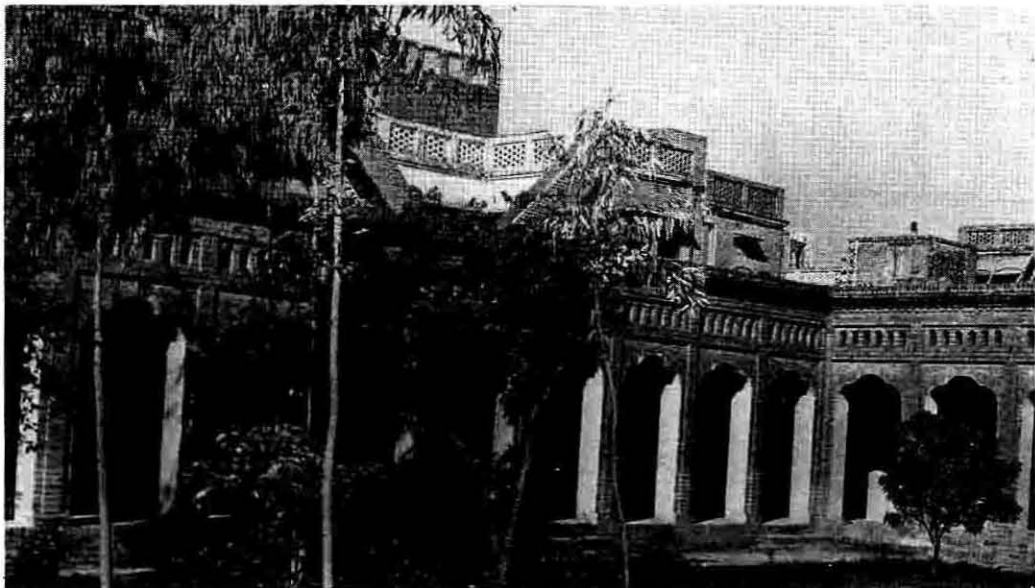


### **KHALSA COLLEGE GURDWARA**



**THE GURDWARA ON THE CAMPUS OF THE KHALSA COLLEGE AT AMRITSAR. MORNING AND EVENING SERVICES ARE HELD HERE ATTENDED BY SIKH FACULTY AND STUDENTS.**

### **SHAHID SIKH MISSIONARY COLLEGE**



**THE SHAHID SIKH MISSIONARY COLLEGE, AMRITSAR, IS THE ONLY SIKH INSTITUTION APPROXIMATING A CHRISTIAN SEMINARY. THE COLLEGE WAS FOUNDED BY THE SHIROMANI GURDWARA PRABANDHAK COMMITTEE IN 1927 IN MEMORY OF THE MARTYRS OF NANKANA SAHIB. ADJACENT TO THE MISSIONARY COLLEGE IS THE HOUSE WHERE THE SIKH LEADER MASTER TARA SINGH LIVED. FOR THIS REASON, THE CAMPUS OF THE MISSIONARY BECAME A FREQUENT RENDEZVOUS FOR AKALI LEADERS. UNDER THE SHADY TREES OF THE COLLEGE WERE TAKEN MANY MOMENTOUS DECISIONS AFFECTING THE POLITICAL FUTURE OF THE SIKH COMMUNITY.**

## MAHARAJA RANJIT SINGH'S INFLUENCE

PROF. HARBANS SINGH

Though illiterate himself, Ranjit Singh was a liberal patron of art and letters. He took special care to have his children well-educated and trained. He bestowed *jagirs* on men known for their scholarly accomplishments, and encouraged his courtiers in their pursuit of learning. His grandson, Kanwar Nihal Singh, studied the higher branches of mathematics and astronomy under the famous Akhwand Ali Ahmad who was especially called from the frontier to Lahore. One of his nobles Sardar Lehna Singh Majithia was a renowned mathematician and engineer. He is said to have translated Euclid from Arabic into Punjabi.

Until the advent of the British, the educational system in the Punjab had been essentially religion-based. The Punjab, under Maharaja Ranjit Singh, was a power-locked, insular state. The Maharaja did admit into his service many foreigners, including Frenchmen, Italians, Englishmen, Americans, Russians and Greeks, but they had to restrict themselves wholly to their professional duties. He would not let them intervene in the social and religious life of the people in any manner. It was, nevertheless, one of Ranjit Singh's ambitions to have an English school established in his capital for the benefit of the children of his family and the sons of the Sardars. He spoke about it to several visiting Christian *padres*. Specifically for this purpose, he invited to Lahore John C. Lowrie, the first American missionary who came out to India and set up in 1834 a Presbyterian mission at Ludhiana, the north-west British outpost near the Sikh frontier. But the plan fell through owing to Ranjit Singh's refusal to let the Bible be taught in the proposed school.

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artillery purposes. Seeing the compass and thermometer belonging to Lowrie whom he received in Amritsar on behalf of Maharaja Ranjit Singh, Lehna Singh started up with the guest a scientific conversation ranging from the use of certain instruments and methods of taking the longitude and latitude of a place to magnetism and astronomy. The Sardars Ajit Singh Sandhanwalia and Attar Singh Sandhanwalia knew Arabic, Sanskrit, and Persian, besides English. Ranjit Singh's second son, Sher Singh, learnt Western sciences from the French generals of his court and acquired some knowledge of English. Of the Sikh monarchs he is the only one who occasionally signed his name in English.

The system of education in Sikh times remained traditional. The most important educational institutions were the *maktabs*, schools kept by Muslim *maulayis*. The *maktabs* taught Persian and they were open to all communities. Teachers were invariably Muslims, but among the scholars Hindus were generally more numerous. Persian was the court language in Ranjit Singh's reign, though the Maharaja himself conversed in Punjabi and induced his officers and other people to learn Gurmukhi. Owing to the official status Persian enjoyed, the *maktabs* or Persian schools were the most popular. In these schools, students were introduced to Persian characters and texts such as *Gulsitan* and *Bostan*. Koran schools, attached to mosques, taught Arabic. For more advanced study in Arabic and in the Muslim sciences and philosophy there were *madrasas*. *Chatshalas* were schools for mercantile and trading communities who learnt there the various tachygraphic forms of *lande* (for shopkeepers), *mahajani* (for merchants) and *sarafi* (for bankers). These schools were conducted by



*padhas*. For Sanskrit learning there were *path-shalas*.

Sikhs went to Gurmukhi schools, usually attached to village *gurdwaras* or *dharmshalas*. Children entered these schools between the ages of 5 and 7. Both boys and girls sometimes attended the same school and they learnt Gurmukhi characters by practising these with their fingers on the ground, covered by a layer of *pando* or chalk. From this they graduated to the wooden slab called *patti*, and to the Sikh texts and multiplication tables.

A Sikh is, by definition, a learner or a disciple. It is his obligation to read the *Guru Granth*, especially the *Japuji* of Guru Nanak. He is a republican in the matter of learning and does not recognize the monopoly of it by any religious or social class. Those who could, acquainted themselves with Gurmukhi letters in which the Holy Book is written. The course in Gurmukhi schools comprised the *Balopadesa*, the *Panj Granthi*, the *Janamsakhi*, *Hanuman Natak* and *Bhai Gurdas Diwan Varan*. At the advanced level, students also learnt Vedanta and read *Tulsi Ramayana*, *Vishnu Purana*, *Adhyatam Ramayana*, *Vichar Sagar*, etc.

In Ranjit Singh's time there were some well-known schools maintained by state endowment. In Amritsar, for instance, there was Bhai Juna Singh's school, a fairly large one, where both the *Adi Granth* and the *Dasam Granth* and *Gur Bilas*

and other religious books, along with arithmetic, *Vyakaran* and *Puranas*, were taught. Meals were supplied to the students by the school and no fees were charged. Similarly, there was Bhai Lakhan Singh's school which the teacher held in his own house teaching religious books. Bhai Ram Singh, widely known for his learning, had a flourishing school to which students from distant parts of the country came to take lessons in the higher departments of learning such as the Scriptures, *Vyakaran*, *Kavya*, *Alankar*, *Pingal*, literature, history, *Niti*, arithmetic and astronomy. These schools were endowed with *jagirs* and stipends by the Maharaja. In their *deras* or monasteries, Sikh sectaries *Nirmalas* and *Udasis* kept their own schools. The former specialized in Sanskrit learning. Some of these schools still in existence are the repositories of traditional Sikh scholarship.

Ordinary schools in the villages were supported by the local community. The teachers were paid in cash and kind. Pupils usually paid a *pice* or two per month, with additional donations of a *rupee* or so on festivals or special occasions in the family such as births and weddings. The average income of the teacher scarcely exceeded Rs. 2 (a quarter of a dollar) a month in cash, but offerings in kind and fees for performing religious ceremonies considerably supplemented their means of subsistence.

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Quarterly—Established 1960

(IN ENGLISH)

Phone: 01 952 1215  
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84. Sardar Ishar Singh, Rais, Gujranwala
85. Sardar Surjan Singh, Lahore
86. Sodhi Nihal Singh, Assistant Surgeon, Saharanpur
87. Sardar Sampuran Singh, Patiala
88. Bhai Nikka Singh, Lahore
89. Bhai Maya Singh, Lahore
90. Bhai Gurmukh Singh, Professor, Oriental College, Lahore
91. Bhai Basant Singh, Overseer, Quetta
92. E. Nicholl, Esquire, Secretary, Municipal Committee, Amritsar
93. Sardar Man Singh, C.I.E., Manager, Golden Temple, Amritsar
94. Sardar Gulzar Singh Kalianwala, Amritsar
95. Sardar Bakhshish Singh Sandhanwalia, Amritsar
96. Bhai Ishar Singh, Mahant, Malwai Bunga, Amritsar
97. Sardar Jiwan Singh Rasulpuria, Amritsar
98. Bhai Harnam Singh, Wood Merchant, Amritsar
99. Sardar Mehar Singh, Subedar, Burma
100. Bhai Hazura Singh, Inspector, Girls' Schools, Amritsar
101. Bhai Sant Singh, Reader, Municipal Committee, Amritsar
102. Sardar Arur Singh, Honorary Magistrate, Nowshera Nangal, Amritsar
103. Babu Nand Singh, Munsiff, Gujrat
104. E.S. Robertson, Esquire, M.A., Officiating Principal, Government College, Lahore
105. Bhai Uttam Singh, Gurdaspur
106. Carr. Stephen, Esquire, Barrister-at-Law, Lahore
107. A.W. Wood, Esquire, Tutor to H.H. the Maharaja of Kapurthala
108. Sardar Balwant Singh, Bhadhaur House, Ludhiana
109. Sardar Gurmukh Singh, B.A., Pleader, Ferozepur
110. Sardar Raghoonath Singh, B.A., Patiala
111. Sardar Jowala Singh, Overseer, Chhanga Manga

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|---|--|
| 112. Sardar Hazura Singh, Sangroor, Jind State                              | 118. Bhai Teja Singh, Examiner's Office, N.W. Railway, Lahore      |
| 113. Colonel W.J. Vousdon, V.C., Commanding Officer, 5th P.V., Kohat        | 119. Bawa Chattar Singh, Deputy Commissioner's Office, Ferozepur   |
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In recent years, the Khalsa College has grown

in size. In its three faculties of art, science and agriculture, it has more than 3,000 students. The campus has a separate teachers' college, a college for women, and two higher secondary schools. There are four major halls of residence donated each by the Maharaja of Patiala, the Maharaja of Faridkot, the Maharaja of Nabha and the Maharaja of Jind. The main building of the college is architecturally the most impressive and handsome in the country.

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American-trained Dr. Harbans Singh is the Principal.

## THE BRITISH INFLUENCE

PROF. HARBANS SINGH

The example of Christian missions led to the formation of Indian religious societies for opening and maintaining educational institutions after the new pattern. In Northern India this trend manifested itself in the rise of three popular movements—*Aligarh*, *Arya Samaj* and the *Singh Sabha*. They favoured the Western style of education and adopted it in the schools and colleges they sponsored. But they were simultaneously committed to reviving their distinctive religious and literary traditions. The cultural resurgence was thus channelized along communal lines.

This was the system of education prevalent in the Punjab at the time of annexation. Under the new regime this began to change. The English started opening secular schools. These were religiously neutral vernacular schools which taught Urdu with elementary arithmetic, geography and history. Urdu, till then completely unknown in indigenous schools, Muslim, Hindu or Sikh, was introduced by the British for the first time, for they had made it the language of official use at lower levels of administration, Persian having been abolished by Governor-General Warren Hastings in 1837. The Government also opened English schools for higher-grade studies. Another variety consisted of the mission schools set up by Christian missionary organizations.

In 1855, the despatch of the Court of Directors of the East India Company, which initiated a new era for education in India, was received at Lahore. The following year the Punjab Government established the Department of Public Instruction, with E. B. Arnold, brother of the famous English poet and critic Matthew Arnold, as Director. The Department planned to open 30 single-teacher primary schools in each district at a monthly expense of Rs. 15/- per school. But to cover a larger area, the scheme was revised and it was decided to open aided schools with a grant of Rs. 5/- for each which enabled the Department to have 90 schools instead of 30 originally planned.

The Government freely invited people's co-operation in promoting education. However, there were places where the establishment of schools by the Government was opposed. As the Punjab Administration Report for the year 1861-62 records, Sodhi Sadhu Singh of Kartarpur, a man of importance in the area, had objected to a Government school being established in the town.

In Baba (later, Sir) Khem Singh Bedi, a direct descendant of Guru Nanak and a widely respected Sikh of his day, the British found an influential ally. He greatly helped the movement for the new schools. He himself sponsored many such in the Rawalpindi division, and took the lead, especially, in opening schools for Sikh girls in that region.

The example of Christian missions led to the formation of Indian religious societies for opening and maintaining educational institutions after the new pattern. In Northern India, this trend manifested itself in the rise of three popular movements—*Aligarh*, *Arya Samaj* and the *Singh Sabha*. They favoured the Western style of education and adopted it in the schools and colleges they sponsored. But they were simultaneously committed to reviving their distinctive religious and literary traditions. The cultural resurgence was thus channelized along communal lines. The *Aligarh* movement incarnated the urge of the Muslims for re-establishing their religious identity and for the development of the Urdu language. Likewise, *Vedic* religion and Hindi came to be equated with *Arya Samaj* and Sikhism and Punjabi with the *Singh Sabha*.

The *Singh Sabha* had a dramatic origin. In the beginning of 1873, four Sikh students of the Mission School at Amritsar—Aya Singh, Attar Singh, Sadhu Singh and Santokh Singh—decided to embrace Christianity. The Sikhs felt shocked and called a meeting to devise ways and means to check such occurrences. The meeting, presided by Thakur Singh Sandhanwalia, was attended among others by Baba Khem Singh Bedi, Bikrama Singh of Kapurthala, and Giani Gian Singh of Amritsar. As a result of their deliberations, a society designated *Sri Guru Singh Sabha* was formed. The main objects of the society were the reformation of Sikhism and the propagation of modern know-

ledge among its adherents.

The Singh Sabha turned out to be a powerful movement and had a deep impact on Sikh life. It rescued Sikh society from a state of utter decadence and opened for it the doors of modern progress. In this process of renewal, Sikhs gained a new awareness of their tradition and identity. They reacted sharply to the challenge of Christian proselytization. Survival was linked with the spread in the community of education suited to the requirements of the changing times. This was considered essential for the religious reform they sought and for their social and economic advancement. Educational developments among other religious groups served as examples.

A Government college was established at Lahore in 1864, with the famous linguist Dr. Gottlieb Wilhelm Leitner as Principal. Dr. Leitner was a zealous advocate of oriental learning. He founded on January 21, 1865, the *Anjuman-i-Panjab* with a view to developing literature in Indian languages and disseminating popular knowledge through this

medium. The Anjuman held meetings for the discussion of questions of literary, scientific and social interests, sent memorials to the Government, established a public library and compiled a number of treatises and translations in Urdu, Hindi and Punjabi. It also started an oriental school and was instrumental in the establishment, in 1870, of the Panjab University College which was assigned to "promoting the diffusion of European science, as far as possible, through the medium of the vernacular languages of the Punjab, improving and extending vernacular literature generally, affording encouragement to the enlightened study of the Eastern classical languages and literature, and associating the learned and influential classes of the Province with the officers of Government in the promotion and supervision of popular education." On October 14, 1882, this college was converted into the Panjab University. The Punjab Arya Samaj, established on June 24, 1877, opened a school in Lahore in 1886 which was raised to a college in 1889.

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#### NOTEWORTHY WEDDING



RECENTLY MARRIED IN BANGALORE, INDIA, WERE MALATHI BASAPPA (OF BANGALORE) AND KARTAR LALVANI OF LONDON. THE COUPLE MET IN LONDON IN DECEMBER 1972, WHERE MALATHI REPRESENTED INDIA IN THE MISS WORLD CONTEST AND WAS RANKED FOURTH RUNNER-UP.



## THE MAHARAJAS' CONTRIBUTIONS

PROF. HARBANS SINGH

The Maharaja of Patiala responded generously, promised a handsome donation and agreed to be a patron of the college. Similarly, the representatives of the committee called on the Maharaja of Nabha on December 26, 1890, and on the Maharaja of Kapurthala on January 21, 1891.

To have a college of their own for imparting instruction in English and Western sciences and for promoting Punjabi and Sikh studies became an article of faith with the Sikhs. They worked assiduously to realize this dream. The Government favoured the proposal. In 1890, the Khalsa College Establishment Committee was set up with Col. W. R. M. Holroyd, Director of Public Instruction, Punjab, as president, and Mr. W. Bell, Principal of Government College, Lahore, as secretary. Mr. Frederick Pincott, an eminent orientalist of London, undertook to help the college movement in England. Among the Sikh constituents of this 121-member committee were Sardar Sir Attar Singh, Sardar Gurdial Singh of Nabha, Diwan Gurmukh Singh of Patiala, Mahant (more commonly, Bhai) Kahan Singh, Tutor to the Heir-apparent of Nabha state, Professor Gurmukh Singh and Bhai Jawahir Singh.

The committee sought especially the support and help of the Sikh princes. To this end, a deputation, on its behalf, waited upon the Maharaja of Patiala on September 7, 1890. In the address presented to the Maharaja, it said:

*In peacetime, the Sikhs are mostly land-cultivators and artisans—poor men for the most part;—and the light of western education and civilization has not reached them in their remote and ignorant villages. Lethargy has fallen upon the people. The beginnings of disintegration threaten. The religious faith in the "Timeless God," once received with enthusiasm from the great Nanak and the sacred Gurus who followed him, is no longer the sustaining power it was. Even the few Khalsa students who come forth from the recognized colleges of the Punjab exhibit a tendency to despise and abandon the religious and civil traditions of their fathers, instead of becoming patriotic leaders to guide their people to higher planes of enlightened usefulness. The great educational institutions of the*

*Province provide culture for 'leisured' and well-to-do subjects of the Crown, and show even the less-favoured youth among Hindus and Muhammadans the way to emoluments in Government services, at the Bar, and elsewhere. It is owing, however, to no want of energy on the part of the Sikhs that they have failed more largely to take advantage of these institutions, as may be seen from their readiness to join board and indigenous schools near their homes; but partly because of their traditional surroundings (mainly agricultural), and partly because of their poverty, Sikh boys have hitherto found little opportunity for joining the larger schools and colleges, and thus working their way to intellectual, moral, and material advancement. The result is that the Sikh community is very poorly represented in the learned professions, and in posts of honour and responsibility in the civil administration. Sikhs now serving in the British Army see their sons left in their native villages, far from the tide of civilization, which is being taken at the flood by the rising generation of other communities. Besides this the purely secular education imparted in public schools is calculated, under existing circumstances, to slowly obliterate the distinctive characteristics of the Sikhs, to check the development of the qualities which enabled them to obtain so proud a position, and to merge them finally in the general mass of the surrounding population.*

*The necessity, therefore, of taking active measures with a view to promoting the welfare of the Sikh community, and removing those disabilities from which they suffer, has engaged for some time past the earnest attention of the Khalsa*

*Diwan; and the most practical remedy for this state of things will be found in the establishment of a central college with schools attached, so organized as to exercise a beneficial influence over the entire Sikh community. The central institution would be attended by Sikh children of all classes, as well as by Sikh students who succeed in gaining scholarships awarded by the Government and local bodies, and such scholarships as may be founded in connection with the college.*

The Maharaja of Patiala responded generously, promised a handsome donation and agreed to be a patron of the college. Similarly, the representatives of the committee called on the Maharaja of Nabha on December 26, 1890, and on the Maharaja of Kapurthala on January 21, 1891.

The efforts of the Committee, however, received a setback from the controversy that arose between the Khalsa Diwan of Lahore and the Khalsa Diwan of Amritsar over the location of the proposed college. The former favoured Lahore and the latter Amritsar. The argument became bitter and long-drawn and it is on record that the supporters of Amritsar placed before the Establishment Committee a petition, nearly 2,000 feet long, bearing 46,698 signatures. The question was ultimately left to be decided by Sir James Lyall, Lt.-Governor of the Punjab, who preferred Amritsar to Lahore. While choosing the actual site, the chief consideration was that it should be beyond the "dangerous influences of city life." The Lt.-Governor also held the opinion that it should be near enough to the city to secure to the college "the occasional visits of the Sikh princes and of gentlemen interested in the important object in view."

The advice given by Sir James was accepted and he laid the foundation stone of the Khalsa College on March 5, 1892. The teaching started with the opening on October 23, 1893, of middle school classes. This is how the report describes the inaugural ceremonies:

*The Khalsa School was opened on the 23rd October at Amritsar in the late Pandit Bihari Lal's house near the Hall Gate. The religious part of the opening ceremony was conducted a day earlier in the spacious Hall of the school premises, with great enthusiasm. Asa di Var and other sacred hymns were sung by a selected body of trained musicians, and Karah Parshad was freely distributed. There*

*was a very large gathering of native gentlemen present on the occasion, and they all rose to offer prayers to the "Timeless God," and to ask Him to grant prosperity to the new institution. After the ceremony was over, a procession was formed of those present, and the whole gathering consisting of about one thousand gentlemen moved, singing hymns, to the Town Hall where a public meeting was already arranged for. The spacious Hall was full, and many had to remain standing in the verandah and on the road. Among those present were noticed Sardar Sir Attar Singh, K.C.I.E., Rais of Bhadaur, Sardar Baghel Singh Jageerdar, Sardar Mul Singh of Butala, Sardar Hira Singh of Ajmere, Sardar Sunder Singh of Majitha, Messrs. Warburton and Nicholl, Bhai Gurdit Singh, Rais of Lahore, Sardar Mehr Singh Chhachhi, Sardar Dyal Singh Chhachhi, Sardar Khushal Singh, Extra Assistant Commissioner, Sardar Gulzar Singh Kalianwala, Colonel Jowala Singh of Kapurthala, Sardar Arjun Singh of Chahal, Rai Bahadur Bhai Mihan Singh, Sardar Chanda Singh, Honorary Magistrate, Rai Gopal Das of Lahore, Lalas Gagur Mull, Karm Chand and Ishar Dass of Amritsar, Sardar Sher Ahmed, Mian Imam Din, Pirzada Muhammad Hussain and Khwaja Yusuf Shah, Bhai Bhagat Singh and Hira Singh, Granthis of the Golden Temple, Bhai Gurmukh Singh, Jawahir Singh, Maya Singh, Ditt Singh and Hurbhagat Singh of Lahore, and Bhai Sant Singh, Nand Singh, Ishar Singh, Hurnam Singh, and Gopal Singh of Amritsar. The District Superintendent of Police, the Principal of M. B. College, Amritsar, were also present with most of the honorary magistrates, civil, judicial and medical officers, pleaders, bankers, secretaries, and presidents of several societies, representatives from Singh Sabhas of Umballa, Ludhiana, Jullundur, Lahore, Gujranwala, Wazirabad, Rawalpindi, Ferozepur, and other districts, members and office-bearers of the Khalsa Diwan and the editors of several newspapers.*

*Mr. W. Bell, Principal of the Government College, Lahore, arrived at 9.30 a.m. and on his alighting from his carriage, the*

*National Anthem was sung by the band in attendance. He was received with warm cheers when he entered the Hall and took his seat. Sardar Sir Attar Singh, K.C.I.E., Vice-President, Khalsa College Council, and Sardar Mul Singh, Extra Assistant Commissioner, moved and seconded that Mr. Bell take the chair. Carried by acclamation, Mr. Bell thanked the members of the Khalsa College Council and other gentlemen present for the honour done him and asked Bhai Jawahir Singh, Secretary, Khalsa College Council, to give an account of the history of the Khalsa College movement. . . .*

College classes were started in 1897. But soon the college was faced with a serious financial crisis. Even Lord Curzon, the Viceroy of India, who was the patron of the college, felt concerned and

visited the *Phulkian* states exhorting their rulers to help the institution. A widely attended Sikh conference was held at the Khalsa College on April 12, 1904. Along with the Sikh nobility which had turned out with great *eclat*, representatives of various Singh Sabhas, Diwans and societies were present. Maharaja Hira Singh of Nabha presided. Most dramatic was the moment when, at the end of the presidential address, Sardar Sunder Singh Majithia stood up and held out the end of his cloak in front of Maharaja Hira Singh as a begging-bowl. Donations came readily from Maharajas, their courtiers and other Sardars. On behalf of the Sikh peasantry, a resolution was moved that all Sikh *zamindars* pay six *pies* in a *rupee* on their Government revenue demands to the college fund. The resolution was passed amidst joyous shouts of *satsriakal*.

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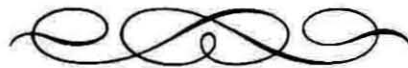
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## BHAJ TAKHAT SINGH'S WORK ON WOMEN'S EDUCATION



Second from left in the picture above is Bhai Takhat Singh (1860-1937), pioneer of women's education among Sikhs. He founded the Sikh Kanya Mahavidyala, a school and hostel for girls, at Ferozepore. The school opened in 1892 and soon acquired a prominent position in the Sikh educational structure. To the Mahavidyala came pupils from all over India and from countries such as Canada and Malaya. Takhat Singh was affectionately called *Zinda Shahid* (the living martyr)—such was his spirit of dedication. He had an equally devoted colleague in his wife Bibi Harnam Kaur. They worked indefatigably to see their school succeed.

Takhat Singh also developed a library in the school and named it after Bhai Dit Singh—one of the leading lights of the Singh Sabha movement. Damaged in the floods of 1955, this library is still one of the best collections of old Sikh newspapers. Among its proud possessions is the handsomely calligraphed manuscript of Bhai Kahan Singh of Nabha's *magnum opus*, the *Gur Shabad Ratanakar Mahan Kosh*, published in 1930 by the Patiala Durbar. Dr. N. G. Barrier made use of this material in compiling his well-known book *The Sikhs and Their Literature (1849-1919)*. In this process he had many of the old Punjabi tracts bound neatly and serially arranged Punjabi newspapers lying chaotically.

A visitor to the Sikh Kanya Mahavidyala on February 21, 1908, was A. G. Carter of New York. He recorded his impressions in the log book:

*It has given me great pleasure to see this interesting school, the happy and intelligent faces of the scholars—and I wish it great success in every way.*

Princess Bamba Duleep Singh, daughter of the last Sikh sovereign of the Punjab, wrote:

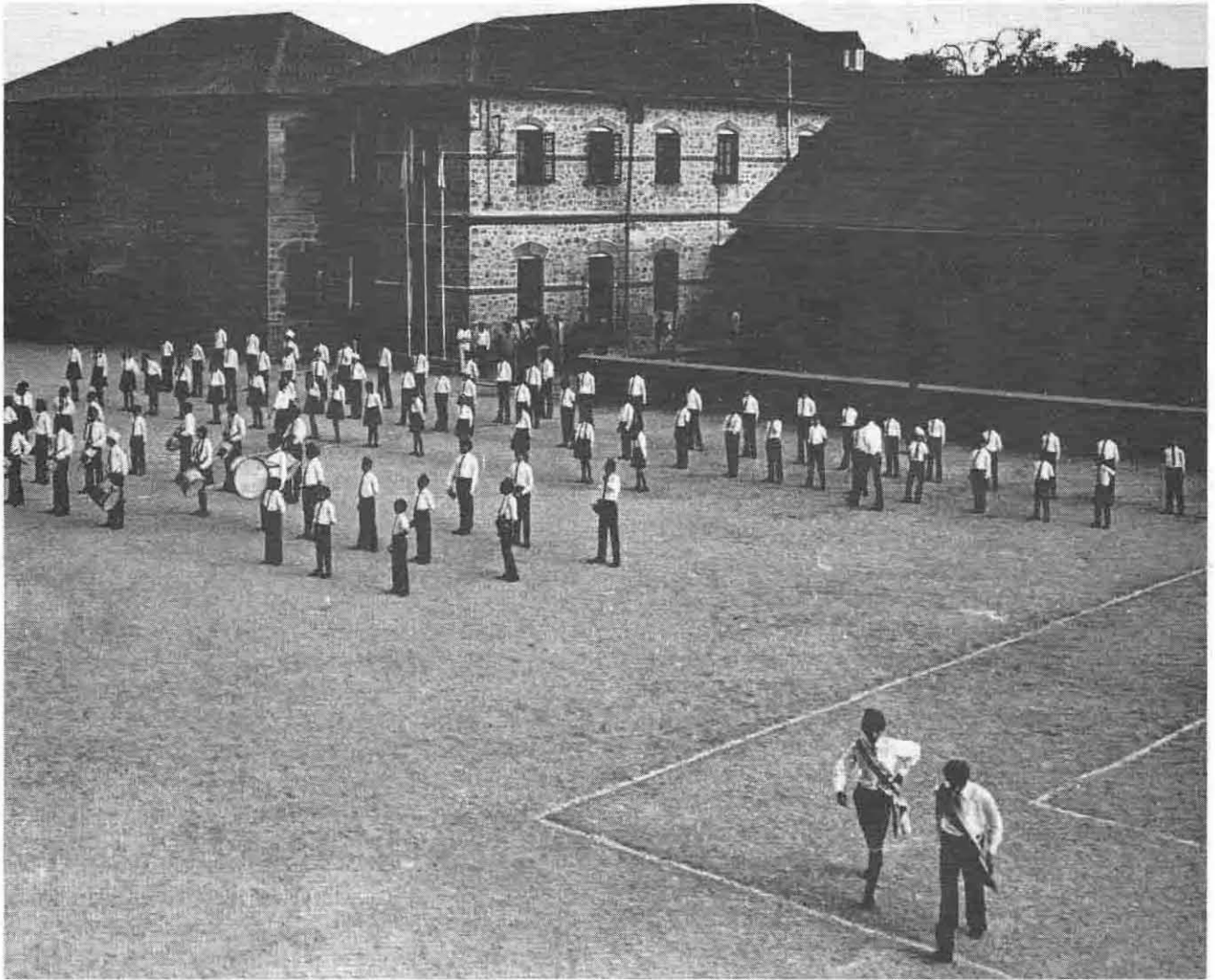
*It has given me great pleasure to see such an increase in pupils in this school and I sincerely hope it may continue to prosper.*

Politician and author Sardar Sardul Singh Caveeshar came especially from Lahore in 1915 to see the school. He wrote a long article giving an intimate vignette of the institution and its founder. The article was included in the author's book *Sikh Studies*, published in 1937.

Another pioneer in this line was Bhai Nihal Singh of Kairon, whose son Partap Singh Kairon made himself famous as a Congress leader and as chief minister of the Punjab in recent years. Born on December 23, 1863, Bhai Nihal Singh worked in Malaya as a contractor and served in the Hong Kong artillery. He returned to his village to found the Bhujhangan Ashram in his native village Kairon. This school for girls was named after Bibi Sahib Kaur of Patiala. In 1914, Bhai Nihal Singh made a trip abroad to raise funds for the school and went as far as California.

Another girls school was started in the village of Bhasaur, near Sangrur, in 1909, under the aegis of the Panch Khalsa Diwan. Babu Teja Singh (1867-1933), a fundamentalist in the Singh Sabha reform, was the manager of the school. Strict observance of the Sikh discipline was insisted on. The pupils had to go through the Khalsa initiation, wear kirpans and tie turbans on their heads in the style of men.

The Bhasaur school was closed down in 1921. Both Kanya Mahavidyala of Ferozepur and Bhujhangan Ashram of Kairon are in decline today. But they blazed an unextinguishable trail. There are today scores of Sikh schools and colleges for girls. Sikh girls make the maximum use of these and other public and state-maintained institutions. Devinder Kaur Grewal, who received her M.A. in Psychology at Panjab University in 1929, is recorded to be the first Sikh girl to have taken a Master's degree. Hundreds now pass out every year from various universities in the Punjab and outside. Many qualify as teachers, doctors—even lawyers, and take their place with men in these and other walks of life.



**THE FIFTH CENTENARY SCHOOL OPENED IN DEHRA DUN IN 1968 AND LATER MOVED TO A 50-ACRE ESTATE IN VINCENT HILL, MUSSOORIE, FORMERLY OCCUPIED BY THE PURITAN SEVENTH DAY ADVENTIST MISSION SCHOOL.**

## SIKH PUBLIC SCHOOLS

The Educational Committee of the Chief Khalsa Diwan has set up a committee of experts to advise it on the opening of more public schools for Sikh children. Proposals have also been made to start Sunday schools and nursery schools attached to the Gurdwaras.

The latest in vogue is the public school. This variety of school is the legacy of the British. In India a public school means a privately-managed, English-medium, residential, quality school. These schools are expensive and it is only the well-to-do who can afford to send their children to them. The Sikhs are investing much effort in creating such schools where their children, besides doing academic work for the Indian School Certificate examination, could be brought up under Sikh discipline from the very beginning.

Among the older Sikh schools is the one at Dagshai, in Simla hills. The school prepares students, boys as well as girls, for Indian School Certificate examination (erstwhile Senior Cambridge) which is an 11-year course. It is affiliated both to the Council for the Indian School Certificate Examination and the Central Board of Secondary Education, New Delhi.

Apart from its academic curriculum, the school programme attempts to inculcate ethical and spiritual values as exemplified in the Sikh way of life. Sikh history is taught from K. G. to higher classes. The *Dharam Pothis* (Punjabi), prepared by the Siromani Gurdwara Prabandhak Committee, and *Stories from Sikh History* (four parts) are used. The children are encouraged to participate in *kir-tan*, prepare *langar* on Gurburb days and make small lectures. Amrit, or the baptism of the Khalsa, is administered to those who wish to partake of it.

The present strength of the school is: 157 boys and 35 girls. Annual fees including board, lodging and tuition amount to Rs. 2,800.

The school is run by the Atam Science Trust of Calcutta, with Sardar Raghbir Singh Bir as Chairman. Sardar Inder Singh is the Principal.

Dehra Dun and Mussoorie claim a school each, both in fact bifurcating from a single institution.



THE STUDENT BAND OF THE GURU HARKRISHAN PUBLIC SCHOOL, DELHI. THIS IS A PRESTIGIOUS ENGLISH-MEDIUM SIKH SCHOOL IN THE INDIAN CAPITAL, PREPARING STUDENTS FOR THE HIGHER SECONDARY EXAMINATION.





**GURU NANAK ACADEMY AT DEHRA DUN OBSERVING THE REPUBLIC DAY ON JANUARY 26, 1973. THIS ENGLISH-MEDIUM SCHOOL FOR CHILDREN WAS OPENED IN THE YEAR OF THE QUINCENTENNIAL OF GURU NANAK'S BIRTH.**



**GIANI ZAIL SINGH, CHIEF MINISTER OF THE PUNJAB, MEETING THE STAFF OF THE FIFTH CENTENARY SCHOOL, VINCENT HILL, MUSSOORIE, WHEN HE VISITED THE SCHOOL LAST SUMMER.**

The beginnings go back to the Quincentenary year—1969. Giani Gurbachan Singh, a pious and devoted Sikh, who is a part-time Punjabi teacher at the famous Doon School at Dehra Dun, had for many years nursed a dream for starting a Sikh public school. The plans firmed up as he met Sardar Jai Dev Singh, a member of the teaching staff at the Yadavindra Public School, Patiala. They rented a building at Raipur Road in Dehra Dun—a solid, stone-built house, set amidst an idyllic landscape—Rani ki Kothi, which was once the residence of the Rani of Rajpipla. The school started functioning on January 15, 1970, with 11 children. Col. F. Von Goldstein, retired from the Yadavindra Public School, became the first headmaster.

Two years later, a 50-acre estate, with magnificent buildings, which had since 1920 been used by the Puritan Seventh Day Adventist Mission School, became available. This was purchased through the initiative of Sardar Mehtab Singh of Delhi, Sardar Naranjan Singh of Bangkok and Sardar Inderjit Singh, Chairman of the Punjab and Sind Bank. The property was purchased for Rs. 6,50,000.

Thus the Fifth Centenary School of Dehra Dun shifted to the new site at Vincent Hill, Mussoorie, with Sardar Jai Dev Singh as the headmaster. The school has, on its rolls, children from many parts of the world. The total number is 280—all boarders.

In Dehra Dun, the school redesignated itself as Guru Nanak Academy. It has a strength of 140 pupils. Nearly 70 per cent are boarders. Wg. Cdr. Jaimal Singh (Retd.) is the Principal.

The Indian Metropolis has a prestigious Sikh public school named after Guru Harkrishan, the Eighth Guru or prophet-teacher of the Sikhs. The school is affiliated to the Central Board of Sec-

dary Education. The middle school Department is recognized by the Directorate of Education, Delhi. It is a day school with an enrollment of 984, including 370 girls. The day starts with separate assemblies for junior and senior classes. Shabads are recited and *hukam* received from the *Guru Granth Sahib* which is then expounded in English. Sardar Gurdial Singh Dhillon, who worked for many years in the Yadavindra Public School at Patiala, is the Principal.

There is a small public school named after General Gurnam Singh at Sangrur. The late General Gurnam Singh was Prime Minister in Patiala State. It is a day school and has a strength of 208. Like all Sikh public schools, the medium of instruction is English, and Punjabi is taught as a compulsory language.

Plans are underway for the establishment of Guru Nanak Public School in Chandigarh. General Gurbaksh Singh, M.V.C., is the General Secretary of an influential committee formed for this purpose.

The Educational Committee of the Chief Khalsa Diwan has set up a committee of experts to advise it on the opening of more public schools for Sikh children. Proposals have also been made to start Sunday schools and nursery schools attached to the Gurdwaras.

On October 14, 1973, was laid the cornerstone of the Amritsar Public School. Sardar Bhan Singh, a former President of the Sikh Students' Federation, is the secretary of the school committee. The school enjoys the patronage and support of the Sikh community in Canada. Dr. Kesar Singh of Vancouver and Sardar Nirvair Singh have taken special interest in this project. Similarly, a group in the United States is sponsoring a public school in Ludhiana.



**LIST OF PRINCIPALS  
OF KHALSA COLLEGE,  
AMRITSAR**

- |   |   |
|---|---|
| 1. Mr. Vere O'Ratigan, B.A., R.U.I.<br>April 17, 1897 to April 30, 1898.  | 12. Mr. Gopala Rao, M.Sc. (Officiating),<br>January 5, 1928 to May 21, 1928.                                  |
| 2. Bhai Kishan Singh, B.A., (Officiating),<br>April 30, 1898 to May 10, 1898.   | 13. Sardar Narain Singh, M.A., LL.B., (Officiating),<br>May 28, 1928 to October 4, 1928.                      |
| 3. Dr. John Campbell Oman, D. Litt.,<br>F.C.S., F.L.S.,<br>May 10, 1898 to August 15, 1899.                             | 14. Sardar Bahadur Bishan Singh, B.A., I.E.S.,<br>October 4, 1928 to September 28, 1936.                      |
| 4. Bhai Kishan Singh, B.A., (Officiating),<br>August 15, 1899 to June 13, 1900.   | 15. Sardar Bahadur Bhai Jodh Singh, M.A.,<br>September 28, 1936 to September 21, 1952.                        |
| 5. Mr. M. G. V. Cole, M.A., (Cantab),<br>June 13, 1900 to April 7, 1910.  | 16. Sardar Inder Singh, B.Sc. Agri. (Wales),<br>Bar-at-Law,<br>September 22, 1952 to September, 1957.         |
| 6. Sardar Niranjana Singh Mehta (Sant Teja Singh)<br>M.A., LL.B. (Officiating)<br>February 12, 1905 to October 9, 1905. | 17. Dr. Manmohan Singh,<br>October 1957 to June 8, 1958.  |
| 7. Bhai Nihal Singh (Officiating),<br>April 7, 1910 to October 7, 1910.   | 18. Dr. Harbant Singh, B.Sc., Ph.D.,<br>June 9, 1958 to April 17, 1961.                                       |
| 8. Mr. Richard G. Wright, B.A.,<br>October 7, 1910 to September 15, 1915.   | 19. Sardar Balwant Singh Anand, M.A., (Cantab),<br>August 20, 1962 to June 30, 1963.                          |
| 9. Mr. G. A. Wathen, M.A.,<br>September 15, 1915 to March 13, 1924.   | 20. Sardar Bishan Singh Samundri, B.Sc. (Pb),<br>M.Ed. (Ohio), U.S.A.,<br>March 12, 1964 to October 31, 1969. |
| 10. Mr. W. H. F. Armstrong (Officiating),<br>March 13, 1924 to May 31, 1924.  | 21. Sardar Sham Singh Kapur, M.Sc. (Hons),<br>November 27, 1970 to April 30, 1971.                            |
| 11. Mr. (later, Rai Bahadur) Man Mohan, M.A.,<br>P.E.S.,<br>May 31, 1924 to January 5, 1928.                            | 22. Dr. Harbans Singh, M.A., Ph.D.,<br>From May 19, 1971 . . . .  |



## KHALSA COLLEGE, BOMBAY



**KHALSA COLLEGE, BOMBAY, ILLUMINATED AT THE TIME OF GURU NANAK'S 500TH BIRTH ANNIVERSARY. THE COLLEGE IS A GIFT TO THE SIKH COMMUNITY OF THE SCHEDULED CASTE LEADER DR. B. R. AMBEDKAR.**

Guru Nanak Khalsa College, Bombay, is the gift to the community of the scheduled caste leader and the principal architect of the Indian Constitution Dr. B. R. Ambedkar. In the mid-thirties he was contemplating advising his followers to embrace Sikhism to raise their social status *en masse*. He talked about it to the Sikh leaders and sent two of his nephews to study at the Khalsa College at Amritsar. Dr. Ambedkar's negotiations with the Sikhs led to the establishment of a Khalsa College at Bombay with a view to imparting higher education to the backward sections of society living on the western coast. Dr. Ambedkar did not become a Sikh (he turned, instead, a Buddhist), nor did his followers embrace Sikhism in any mentionable numbers.

Initially, funds for the Bombay college were provided by the Gurdwara Committee managing the shrines at Nankana Sahib, the birthplace of Guru Nanak. The college is now controlled by

the Shiromani Gurdwara Prabandhak Committee, Amritsar, the statutory body for the management of Sikh shrines.

The college is a constituent institution of the Bombay University and offers arts and science courses at graduate and postgraduate levels. The college has more than 3,000 students, both boys and girls, on its rolls. Among them are students from foreign countries such as Kenya, Thailand, Malaya, Australia and Mauritius.

A special feature of the college curriculum is the provision of courses for the working people who can join the morning shift from 6.30 to 9.30. Sikh students number about 300—nearly 10% of the total strength of the college.

The college has had some eminent Sikh and Maratha scholars as its Principals, among them Professor Teja Singh, Mr. Jathar, Sodhi Darbara Singh, and Professor Gurbachan Singh Talib.

# Letters to the Editor

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## RE: A SERIOUS OVERSIGHT

Dear Editor:

On the last but one page of the September, 73, issue of the SIKH SANSAR, a letter to the Editor from G. S' Deol was published, titled, "A Serious Oversight!"

Would the Editor kindly explain to us if he has had advice from Indira Gandhi that it was an "oversight"? Has he any other source to confirm that it was an "oversight"? Or is it his own "hedging" for the Indian government of Indira? The apologies for the Hindu Government after they have callously harmed Sikhs in world markets do little good to the future of the Sikhs in the

world. PLEASE DO NOT PURSUE A PROGRAMME FOR HINDUISING SIKH CASE.

Sincerely,

All Canada Sikh Federation

*Editor's Note: The editor's choice of title for the letter was not to dispute the writer's contention regarding the Indian Government's strategy to smother and suppress Sikhism as a separatist evil.*

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## SIKH DIPLOMAT BEGINS NEW ASSIGNMENT



**MR. NIRMAL J. SINGH, AMBASSADOR, EMBASSY OF INDIA, MUSCAT, OMAN, PRESENTING HIS CREDENTIALS TO HIS MAJESTY, JALALT SULTAN.**



## The next issue of the SIKH SANSAR (March 1974) will contain SIKH EDUCATIONAL INSTITUTIONS PART II

You are invited to submit articles, news items, and other material pertinent to the subject. Deadline for manuscripts is April 15. Kindly mail all material to: to:

The Editor, SIKH SANSAR  
Post Office Box 727  
Redwood City, California 94064

## In future issues

the SIKH SANSAR plans to feature special subjects such as  
SIKH HISTORICAL SHRINES  
SIKH ART  
SIKH CONTRIBUTIONS TO INDIA'S INDEPENDENCE  
MANAGEMENT OF SIKH ORGANISATIONS

You are also invited to submit articles, news items and other material pertinent to these subjects. Please read carefully the "Instructions to Authors" inside back cover.

## In the previous issue

Editorial . . . . .	
The African Sikhs, <i>Teja Singh Bhabra</i> . . . . .	
The Origins of the Sikh Religion, <i>Dr. Clinton Loehlin</i> . . . . .	
1973 is the Singh Sabha Year, <i>Harbans Singh</i> . . . . .	
In Memory of the Honorable Dalip Singh Saund . . . . .	
Some Aspects of Sikh Renaissance, <i>Bhai Hari Singh Shergill</i> . . . . .	
Sardar Meharban Singh Dhupia Felicitated . . . . .	
Poems, <i>Rabinder Nath Tagore</i> . . . . .	
Local News . . . . .	
Letters to the Editor . . . . .	
Future Issues of THE SIKH SANSAR . . . . .	
Book Review . . . . .	

# Local News

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## MISSISSIPPI

Dr. Harmahinder Singh Bagga, Plant Pathologist, Delta Branch of the Mississippi Agricultural and Forestry Experiment Station, Stoneville, Miss., and Dr. (Mrs.) Davinderjit Kaur Bagga, Vice-President, Soil Enterprise Inc., Stoneville, Miss., have been selected to appear in the Who's Who in the South and Southwest, Fourteenth Edition 1975-1976.

## NEW YORK

Dr. J. S. Uppal, Professor of Economics, State University of New York at Albany has written a new book, "Disguised Unemployment in an Underdeveloped Economy" (Asia Publishing House, New York and Bombay, 1973).

## PENNSYLVANIA

Dr. U. S. Bawa, Professor of Economics, Bloomsburg (Pa.) State College co-authored a paper with Dr. P. H. Siegel entitled, 'Secular Changes in the Demand for Currency in the U. S.' and presented it at the Atlantic Economic Conference held in Richmond, Virginia on September 28, 29, 1973.

## VANCOUVER, B. C.

Bhai Vir Singh's birth centenary was celebrated with great enthusiasm in Vancouver by Gurmat Parchar at the Grandview Community Centre. The meeting was presided over by Professor John R. Wood of the Department of Political Science at the University of British Columbia.

The programme consisted of talks and poems. It commenced with a poem by Bhai Vir Singh in praise of Guru Nanak sung by students—Satinder Kaur, Kamvalinder Singh, and Sarbjeet Singh. This was followed by a talk in English on the life of Bhai Vir Singh by S. Inderjeet Singh Kohaly. After this a poem from 'Kambdi Kalai' was sung by Dr. Satwant Kaur. Then S. Gurdial Singh spoke in Punjabi on 'Bhai Vir Singh as a Gursikh', followed by a poem sung by S. Devinder Singh. Then there was an interval during which light refreshments were served.

The second half of the programme began with a talk in English on Bhai Sahib's poetry by S. Gurcharan Singh Rampuri. After this S. Balbir Singh Bhangu sang two of Bhai Sahib's poems in beautiful, classical style. Then Dr. Santokh Singh Anant, Professor of Psychology at Lethbridge University, spoke in Punjabi on 'Bhai Vir Singh as an Interpreter of Sikh Scriptures'. This was followed by presentation of a set of Bhai Sahib's works to the Vancouver Public Library and another set to the University of British Columbia Library. The books were presented by Professor Wood and S. Kehar Singh Gill and received by Mrs. Anderson (Public Library) and S. Inderjeet Singh Bhugra (University Library). Professor Wood spoke about the new Department of Asian Studies at the University which will also stock a large number of books in the Punjabi language. Finally a poem on Bhai Vir Singh was recited by S. Jagjeet Singh.

Throughout the programme Bhai Vir Singh's books were on display. The exhibition also consisted of photographs depicting Bhai Sahib's life, commemorative stamps issued by the Government of India, and a large collection of posters with quotations in Punjabi and English from Bhai Sahib's works.

The programme lasted 2½ hours and was attended by about 150 people.

Classes to teach Sikh children their history and language, and to instill pride into them for their heritage were started by Gurmat Parchar in Vancouver from October 1972. Two class rooms were rented for a couple of hours once a week at David Thompson Secondary School. Twenty-eight children between the ages of ten and sixteen were enrolled for the year, and taught by three voluntary teachers. A prize-giving day was celebrated on June 20, 1973, and was attended by most parents.

The first year was so successful that two more classes will be added next year to cater to adults, and to children between seven and ten years of age.



The International Council of Sikhs held an all-Sikh Conference during October in Vancouver. The guest speaker was Dr. Jagit Singh Chauhan, from London, England. Dr. Chauhan is the leader of a group, a worldwide Sikh Federation, which is working for the birth of a state of Khalistan, made from the existing state of Punjab plus other surrounding territory. He is travelling around the country to spread his message.

#### YUBA CITY, CALIF.

Manjit Kaur Everest finished her tenth class in the U. P. India schools in 1967 and that summer came over to join her parents in Yuba City. She finished her two years high school in order to matriculate, then took two years in Yuba Junior College and was awarded an Associate in Arts diploma; now she has just completed a third year at the College and was awarded an L.V.N. (Licensed Vocational Nurse) diploma standing high in a class of 58 nursing students. This devout family well fulfills the Khalsa ideals of

#### *Nam ate Sewa.*

Paramjit Singh Everest finished his eighth class in India and came over here with his sister, Manjit Kaur, in the summer of 1967. In the Yuba City schools he finished two years elementary work, and has just graduated from high school as Salutatorian of his class. He has consistently been on the Dean's List for his scholarship. He has earned such awards as the Bank of America Achievement Award in English; Life Membership in the California Scholarship Federation; The Governor's Scholars Award. Besides these academic achievements, he has been an outstanding athlete of the Yuba City High School. For three years he has been a letterman for outstanding performance in soccer, cross-country racing (Captain of the team) and university track. He has many medals and ribbons for these athletic achievements. And Manjit and Paramjit have done all this while learning the American English of the U.S.A.

*C. H. Loehlin*

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## About the Sikh Foundation .....

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**F**ounded in the year 1967, the SIKH FOUNDATION is a non-political and non-profit organization. The basic purpose of the SIKH FOUNDATION is to disseminate knowledge about the history, literature, art, culture and religion of the Sikhs. These objectives of the Foundation are undertaken by publication of books and journals, commissioning of artists, sponsoring of lectures and seminars, awarding fellowships to scholars, organizing religious functions, instituting awards and assisting in the establishment of literary, art, cultural and religious centers.

The Foundation is particularly proud in having the patronage of such eminent and dedicated Sikhs as H. H. YADAVINDRA SINGH, SARDAR H.S. MALIK AND SARDAR KIRPAL SINGH NARANG. The Board of Trustees manages the activities of the Foundation with the active assistance and advice of the Advisory Panel consisting of eminent Sikhs residing in various cosmopolitan cities in the U.S.A. and Canada. Furthermore, participation of Sikhs and Non-Sikhs is solicited in efficiently executing the various authorized projects of the Foundation.

Since its inception, the Sikh Foundation, in collaboration with local Sikh organizations, has hosted visits and sponsored lectures, TV, radio and newspaper interviews by numerous Sikh scholars viz: DR. GOPAL SINGH, PROF. GANDA SINGH, SARDAR H. S. MALIK, DR. GOBIND SINGH MANSUKHANI AND SARDAR PARKASH SINGH BADAL.

In the year 1969 the Sikh Foundation undertook with the assistance of the Pacific Coast Khalsa Diwan Society the publication of a 55 page 'QUINCENTENARY BULLETIN' covering the celebration of the fifth centennial of the birth of Guru Nanak Dev Ji in various parts of U.S.A. Nearly 2000 copies of this publication

have been distributed free of cost. In 1970 the Foundation announced the publication of a REGISTER OF SIKHS IN USA AND CANADA. This register consisting of approximately two thousand individuals residing in U.S.A. and Canada with a photograph of the head of the family has been published. Copies of this register are available and a second edition is planned in the year 1973-74.

In the year 1971, the Foundation announced its decision to publish a quarterly journal—THE SIKH SANSAR. The inaugural issue of the SIKH SANSAR was published in March 1972. The Editorial Board of the journal has enlisted some of the greatest scholars of Sikh culture on its editorial advisory board. Furthermore, the Sikh Foundation has announced the publication of a book entitled THE HISTORY AND RELIGION OF SIKHS by PROF. GANDA SINGH. This book is scheduled for printing during the years 1972-73.

During the past five years the Sikh Foundation has assisted various local Sikh communities on specific projects and has provided financial contributions to THE SIKH CULTURAL SOCIETY, New York, THE SIKH CULTURAL SOCIETY, Washington, THE SIKH TEMPLE, Yuba City, THE PACIFIC COAST KHALSA DIWAN SOCIETY, STOCKTON, and SIKH CENTER, San Francisco.

The Board of Trustees of the Foundation is at present embarked on developments of a five year plan and various exciting projects are under consideration. This five year plan is scheduled to be formulated by the end of 1972.

In its most ambitious and exciting hopes and plans of the Sikh Foundations, it earnestly solicits the advice, assistance and financial contributions of all Sikhs and sympathizers.

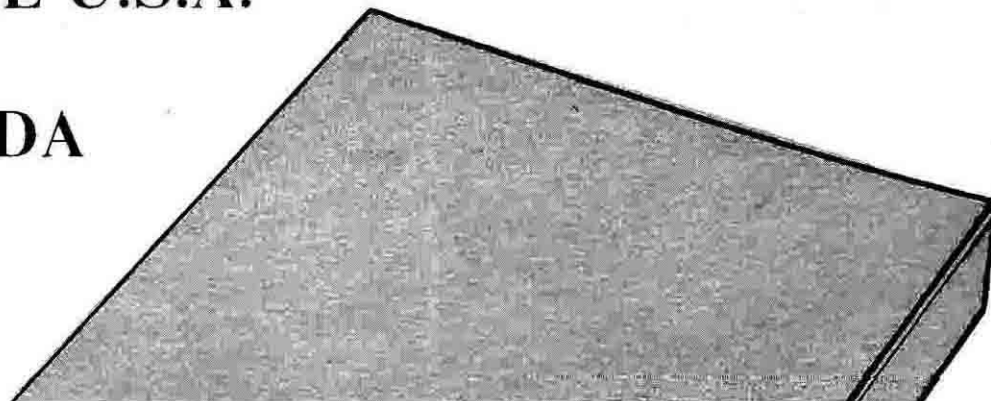
*N. S. Kapany, President*

# Instructions to Authors

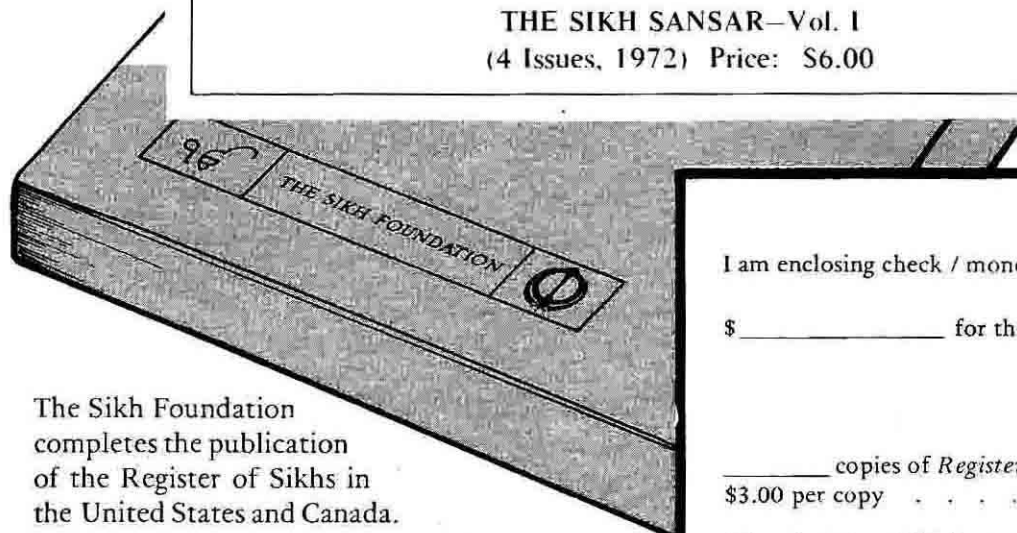
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1. All materials to be submitted for publication in SIKH SANSAR must be original and pertain to the fundamental religious precepts, the history, religion, and culture of the Sikhs.
2. The material should be typewritten, double-spaced, preferably on 8½" x 11" paper.
3. The article should be about four to ten typewritten pages. In exceptional circumstances longer articles would be considered for serialisation in consecutive issues.
4. All articles must contain an abstract which describes in encapsulated form the contents of the article.
5. References to material on which the contents of the article are based should be included to enable the reader to locate related material. The authors should take special care to see that as many pertinent publications as possible are referenced.
6. If a photograph is to be included in the manuscript, two black and white glossy prints of high contrast and clarity must be supplied.
7. Punjabi script portions of the manuscripts submitted must be typewritten originals of high quality.
8. Acceptance of the manuscript will depend upon the originality, clarity of presentation, and scholarly approach to the subject.
9. At this time no payment is envisaged for the material to be published in SIKH SANSAR.
10. A brief biographical sketch of the author and list of his other publications should also be included.
11. All the original material published in SIKH SANSAR will be copyrighted; accordingly, prior written permission would be necessary for reprinting elsewhere.
12. All manuscripts (original and a copy) must be mailed to the Chief Editor, SIKH SANSAR, P.O. Box 727, Redwood City, California 94064, U.S.A.

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